

"I AM"

Seven Great Claims of Christ in the Gospel of John

"I AM... The Door"

John 10:1-10

Sunday | May 1st, 2016 | Pastor Patrick Bowler

CONSULT THE SCRIPTURES

John 10:1-10 "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens.

The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." This figure of speech Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly."

(See also Jn. 8:12; 9:1-41; 14:6; 20:30-31; Ez. 34:1-24; Mt. 23:1-39)

CONSULT THE SCHOLARS

[D. A. Carson] "... 'Gate' is a common metaphor in various religions. What significance it has in any particular passage must be determined by the contextual and conceptual parameters of the text at hand. Here, the idea is not that Jesus the shepherd draws out his own flock from a rather mixed fold (vv. 1-5), but that Jesus the gate is the sole means by which the sheep may enter the safety of the fold (v. 9a) or the luxurious forage of the pasture (v. 9b). The thought is akin to 14:6: 'I am the way and the truth and the life. No-one comes to the Father except through me.' While the thief comes only to steal and kill and destroy, Jesus comes that they may have life, and have it to the full. This is a proverbial way of insisting that there is only one means of receiving eternal life (the Synoptics might have preferred to speak of entering the kingdom, although entering into life is also attested there),

only one source of knowledge of God, only one fount of spiritual nourishment, only one basis for spiritual security—Jesus alone. The world still seeks its humanistic, political saviours—its Hitlers, its Stalins, its Maos, its Pol Pots—and only too late does it learn that they blatantly confiscate personal property (they come 'only to steal'), ruthlessly trample human life under foot (they come 'only to kill'), and contemptuously savage all that is valuable (they come 'only... to destroy'). 'Jesus is right. It is not the Christian doctrine of heaven that is the myth, but the humanist dream of utopia.'"¹

DISCUSS

1. Read Jn. 20:30, 31 and discuss John's purpose for writing. What did he (i.e. the Holy Spirit) want to accomplish?

2. John mentions, "By believing you may have life in his [Jesus'] name" (Jn. 20:31). What is John referring to in his use of the word "life?"²

3. How does Jesus being "the door" relate to the aforementioned "life?" What does "the door" give access to (see vv. 9, 10)?

4. Jn. 10:1-10 presents contrasting imagery ("the door" vs. "another way," the shepherd vs. strangers or thieves and robbers; life vs. death). Discuss each and identify some contemporary examples where you can.

5. What does it mean to know the shepherd's voice?

6. What immediate applications can be made in light of this text?

¹D. A. Carson, *The Pillar New Testament Commentary: John* (Grand Rapids, MI: Eerdmans Publishing Co., 1991), p. 385. Final quote (cited by Carson): Roy Clemens, *Introducing Jesus* (Kingsway, 1986), p. 103.

²See the many other uses of the word in the Gospel of John (Jn. 1:4; 3:16, 36; 4:14; 5:24, 26, 29; 6:35, 40, 68; 8:12; 11:25; 12:25; 14:6; 17:3; etc...)